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Gathered From Here And There.

THANK-OFFERING.

This is the jubilee year of the Free Church, of Scotland, and in an appeal for special thank-offerings these statements are made, which our General Missionary Society can most heartily endorse: "Our Church has never had such a year of ingathering in our foreign mission work. We have seen the fields ripening to the harvest for many a year, but in this year we have been bringing in the sheaves. In Central Africa, in South Africa, and in the New Hebrides our mission work has been blessed and owned of God as it never was before; while in India we have been able to count our converts by the hundreds, when formerly we rejoiced in the tens. This is surely a cause for devout thankfulness. Nor are we alone in this harvesting. God is blessing the mission work of the whole Christian Church in India as it never was blessed before. The past year has been one of almost universal rejoicing in the mission field."

Friends of missions have learned four great lessons viz :

1. *Native missionaries* are necessary to the most rapid opening and permanent development of mission fields.

2. *Schools* are absolutely essential.

3. *Physicians* can reach some hearts and open the way to some classes otherwise inaccessible.

4. *Home churches* are prospered in their local work in proportion to their gifts of men and money to missions.

One more lesson remains as a complement to the work of the century, to which the Divine finger seems to point distinctly, and for which the other lessons have prepared the way, viz.: The preparation and use of mechanical missionaries.

"We talk a great deal about apostolic methods. Shall we attempt to do exactly as the apostles did? That would require us to travel on land with camels and donkeys, and on the sea with sail-and-oar ships. Is it precise apostolic methods that we want, or the apostolic spirit in the use of modern methods?"

The seed-sowing of an enthusiastic worker might be emulated. There was a lady in her Bible class who said: "I can't believe in missions," so the teacher worked up and placed in her hands a thorough account of our Anglo-Saxon origin and the idolatry of our ancestors, no doubt following it with many an apt word. Her labors were cut short by the pupil's removal to Nebraska, where, behold! the woman who didn't "believe in missions" starts and develops a live missionary society, of which she is herself president and her daughter secretary.

There are none more acutely sensible of the apathy of the Christian church to their condition than are the converted Indians. The writer has heard their words of pathos regarding their friends who have died in the past years without

the Gospel. When the pious Chippewa chief Mi-ne-ge-shig, returned from a visit to our Eastern cities two years ago, his brother chiefs gathered around him, and said, "Tell us what, of all you saw, was most wonderful." After a long silence Mi-ne-ge-shig replied, "When I was in the great churches and heard the great organ, and all the pale-faces stood up, and said, 'The Lord is in His holy temple. Let all the earth keep silence,' I thought, 'The pale-faces have had this religion all these years and did not give it to us, and now it is late.' That is the most wonderful thing I saw." And the chiefs said, "That is indeed most wonderful! Now it is late. It is indeed noon."—*Christian at Work.*

A female slave in Travancore at a public examination of candidates for baptism in replying to the question, "What is meant by the words 'Thy kingdom come?'" said: "We therein pray that grace may reign in everybody's heart."

An old African chieftain said to Bishop Tucker, of Uganda, when he was asked whether he would like to have missionaries settle in his country, No, and he gave a reason, which from his point of view was a good one. "We are fond of fighting and cattle-stealing, and if teachers come they will tell us all this is wrong. The Gospel is at war with sin everywhere, and that is the reason why men do not welcome it."

The census of India and Burma reveals the sad fact that two hundred forty one and a half millions of the population are illiterate; six sevenths of the people cannot either read or write. What a comment on the system of Hinduism and Budhism under which these people have been reared.

In the Marathi mission of the American Board, retrenchment in some form became necessary last year, and the native preachers and teachers gave up two months' salary, leaving their work through the week for that time and taking whatever employment they could find to keep out of debt. Some of them went into the harvest fields as laborers, in order to supply their necessities.

In a missionary address by Rev. R. S. Storrs, D. D., he said: "I love to be in the missionary work, because I love to stand in the ranks and march in the footsteps of those who have gone before me in the best work of the world—the work which God most honors, in which He is most pleased, by which he is most praised, and to which he gives the most illustrious promises. We wish to stand with Martin and Brainard and Cary and Judson, and Ann Hazelton and Harriet Newell, and all the others who have given lustre to history by their self-consecration to the work of the Master. We wish to be in the line of those who have marched under the golden triumphs of the cross, under that one banner in the world that never goes down, and to feel that their influence descends upon us."

"I wish you would put down in your note-book how much you give per annum for missions, and then calculate how much per cent. it is of your income."—*Rev. C H. Spurgeon.*

When we need to reach the masses it is not bigger bells in our church steeples, but more of the kind of religion that can be seen clear across the street in the members.

A. L. O. E., the well-known writer, is a missionary in India, doing zenana mission work. Although more than threescore years and ten, she goes out daily to teach India's degraded and poverty-stricken women.

The widows of India number four times as many as the entire population of London.

How many Christians in this land would stand as well in reference to Sabbath-keeping and Christian benevolence as do the native Christians in Madura, India. It means a great deal when people so poor that they can afford but one meal on days when they do not work say to their employers: "If you should give us an armful of money, we would not work on the Sabbath."

The harder our work the more we need solitude and prayer, without which work becomes mechanical and insincere.

Spurgeon's closing words of his last sermon were: "My time is ended, although I had much more to say. I can only pray the Lord to give you to believe in Him. If I should never again have the pleasure of speaking for my Lord upon the face of the earth, I should like to deliver, as my last confession of faith,

this testimony: That nothing but faith can save this nineteeth century; nothing but faith can save England; nothing but faith can save the present unbelieving Church; nothing but firm faith in the grand old doctrines of grace and in the ever-living and unchanging God can bring back to the Church again a full tide of prosperity, and make her to be the deliverer of the nations for Christ; nothing but faith in the Lord Jesus can save you or me. The Lord give you, my brothers, to believe to the utmost degree for His name's sake! Amen."

BENEVOLENT WORK OF UNITED PRESBYTERIAN WOMEN.

MRS. W. W. GRIER, HULTON, PA.

VER thirteen years ago, by the bedside of a dying Christian mother, a seed was sown which has blossomed and spread its fragrance into many lives.

It was in the spring of 1878 that a mother made the following request of her pastor, Rev. Dr. Fulton: "Be kind enough to look after my children that they may be put into Christian families where they may be cared for and taught what is right. I know God will take care of my children for he has cared for me." The promise was given and while waiting to find suitable homes, the thought was borne in upon the heart of this pastor, how are the other orphan children of our United Presbyterian church to be cared for? God never puts a holy plan into the hearts of his children whereby his love for humanity is to be made manifest that he does not show the way to complete it; therefore this thought grew, the plan went on till it was suggested to give it into the keeping of the women of the church.

The work was presented to the women of the church over which Dr. Fulton presided, and in Oct. 9, 1878, preliminary steps were taken to establish an Orphans' Home, to be under the guidance and support of the United Presbyterian church.

At this time and for the purpose of carrying on benevolent work, was organized the Women's United Presbyterian Association.

This association is a chartered organization under the laws of Pennsylvania and may have under its direction as many charitable institutions as may be desired. Anyone may become a member of this association by paying the annual membership fee of $1.00, and their memership is not confined to this state but extends to every woman of the United Presbyterian church, and annual dues from Egypt, India, as well as from other states, come floating into the treasury. Some confuse the work of this association with that of the General Missionary Society. The benevolent work of our women is carried on for the purpose of promoting prosperity, happiness and love to mankind, and while it has received the hearty sympathy and much liberal support from the General Missionary Society, it is separate and apart from it. The association is over *thirteen* years old. The General Missionary is not yet ten years old. Nearly every member of the association is an active, earnest worker in the missionary society.

The first work of the association was to establish an Orphan's Home, which has prospered and grown far beyond our expectations. God touched the key that opened the hearts of his people, for when the location of this home—West Jefferson and Monterey streets, Allegheny, was purchased for $7000.00 there was not a penny in the treasury. Repairs amounting to $500.00 were at once made, and in less than two years the

Home was out of debt.

In 1884 it was again repaired and enlarged at a cost of $15000.00, all of which has long since been paid. The whole number of children which have been cared for is 825, not all United Presbyterian children, many creeds have been represented; some without any church connections, but a child of United Presbyterian parentage is never turned away.

These children receive here the religious instructions of a real home, attend the public school, and Sabbath-school, and cannot be distinguished upon our streets from the children of private families, for the uniform common to similar institutions is not worn.

The Home will accommodate 70 children. The greater portion of this number attend the public school, and when any contagious disease common to children made its appearance in the Home, every child had to be kept from school; hence the necessity of a hospital, which was built on the rear of the Orphan's Home property fronting on Roberts street.

This building cost about $7000.00 and is now out of debt. It has three wards: medical, surgical, and contagious. 219 patients have been treated during the three years of its existence.

This number was not all from the Home, other children than those of the Home have been admitted, and of the whole number treated not over a half dozen were pay patients.

You will readily see the work of this institution is also purely benevolent. Time will not permit the explanation of the special work done in the surgical department. One bright eyed orphan boy with hip disease, who has gone out into the world with the free use of his limbs, his heart full of loving words and counsel from the lips of those who were constantly at his beadside, would tell you more than I have time now to tell of this second charitable institution under the care of the Women's United Presbyterian Association, for our third and last charge claims a place in our thoughts today.

No sooner had our Children's Home been established than letters of inquiry began to come from the aged ones asking if a room somewhere in the building could not be had where they too might find a shelter. These letters were frequent, and often so full of pathos that the association felt that those who wore the honored crown of white hairs had a claim to their love and protection. When the association decided that the time to establish our third institution had come, we received from Mr. and Mrs. Alexander Henry the beneficent gift of a house and lot in Allegheny, valued at $9000.00, with directions to sell it and apply the proceeds to a larger and more suitable location, or to use it if thought best as a place of beginning.

The latter we could not do, for we at once had more applications for admission than would fill the house, therefore it was placed in the market and sold. In the reception of this gift we felt the Divine Hand of approval.

In the winter of 1889 a committee of *ways* and *means* was appointed, and if you could know the weary days spent in looking at different pieces of property, you would realize how entirely forgetful of self our women have been in all this charitable work. As soon as it was known that the association was seeking a location for a home for the aged, numerous notices were received of property for sale. This tireless committee braved many a storm of wind, rain and cold to secure a suitable place.

In the early spring of 1891 a house and lot on Center Ave., Pittsburgh, was purchased. Just after plans to repair and enlarge had been arranged, the great carpenters' strike occurred and interrupted the work. Before the strike ended applications for admission were so numerous that we knew our lot would

not allow the extension of our building, which must of necessity be made in time, and a resolution to sell and purchase more commodious quarters was adopted. Another search was instituted, and in June, 1892, the Bissell property, located on the corner of Penn Ave. and Alfred streets Wilkinsburg, was purchased at a cost of $45000.00.

We made a cash payment of $15000.00, leaving a balance of $30000.00 yet to be paid.

This indebtedness of $30000.00 is to be paid in five annual installments with semi annual interest at 5 percent or the entire sum, or any annual installment may be paid at the time the interest is due. We were careful to make this arrangement, for we are confident that the pall of debt will not hang over our aged ones for five years, for this Home is already rich in their prayers.

The location, the property, is everything that could be desired, and we want not only financial aid, but your sympathy, your prayers and words of cheer and hope. Some have ventured to chide us for being extravagant and reckless; have said "How did you dare to pay so much?"

We did not dare, we only hoped, and took close hold upon the hand of our dear Master. We have no fear for this Home for our aged ones are His. He has established it, and the heart of every true child of His will deem it an honor to help in its maintenance.

Who will not rejoice to know that the aged of our church, those who have passed life's hot noon and long left hope and youth behind, have a resting place, and time to think of heaven, its white robes, its peace. Many of us have been associated with old people and know something of the weariness, the loneliness, the deprivation, that comes to the aged, and if these come to those who are surrounded with loving hearts and ever tender care, what must those endure who stand alone amid the wrecks and watch the floating spars of life's once fair ship, and who have suffered and borne the long years' weight of sorrows?

They have only a fragment of life remaining and the work is given us of making this home their happy, peaceful waiting place.

Some few repairs were made and the furnishing begun, and everything was ready for the opening by the middle of September. The house contains 12 rooms beside a kitchen, 2 bath rooms, a dining room, upper and lower halls. The lower hall is 40 by 12 ft. All of these at this time except the parlors and halls, were chosen and will be furnished as memorial rooms. We have had 22 applicalions for admission. Since making application for admission two have died.

Our home for the aged is established. Will every member of the United Presbyterian church take up this work carefully for the loved Master who has promised that he would not forsake his children when they are old, has given us this work to do?

MITE-BOXES.

FOR an account of the origin of the "mite-box," see 2 Kings xii. 9, with parallel readings in 2 Chronicles xxiv.

It was now 126 years since Solomon's heart-searching and solemn dedication of the temple—dark years for God's chosen people. Her kings were proving her curse. Idolatry was creeping in, even to the throne, and crowding out the worship of the only living and true God. Eleven years before the Philistines and the Arabians had fallen upon Judah, and

broken it up They had greatly damaged the temple, and had carried away from it whatever seemed good in their eyes. At the end of the next reign an attempt was made "to destroy all the seed royal of the house of Judah," and many foul murders were perpetrated.

But God had said, "I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth." And though the bloodthirsty and unscrupulous Athaliah had been multiplied a thousand times, and though Beelzebub and all the powers of darkness had combined against him, the baby Joash, the the originator of the *mite-box*, would have continued to live and grow, for at that moment, 884 years before Christ, Joash, the only surviving son of the slain king Ahaziah, was the link in the chain of God's promise, and he was hidden away by his aunt, Jehoshabeath, until the wickedness of his enemies had been visited upon themselves.

God in his eternal wisdom had also provided a wise guardian for the young king, his uncle Jehoiada the high priest, so when he came to the throne and "was minded to repair to the house of the Lord," he had faithful counsel.

In one way in particular, the ways of the world have not changed for twenty-seven centuries. The marked similarity between the southwest portion of Asia Minor in the year 878 B. C., and affairs in North America in 1892 A. D. is this: then, as now, no undertaking, great or small, could be carried on without the hard cash.

There is a difference, however. If this work had been done in the nineteenth century, Joash and Jehoiada very likely would have called a meeting of all the mothers, wives, and daughters in Israel, who were zealous of good works, and directed them to make up a quantity of cakes and pincushions with many etcs., and called on the Jews and heathen to come in and buy in sweet charity's name. There would have been a brilliant affair in the temple, with good cheer, guess-cakes and "Rebecca at the well" in abundance; backs would have ached in good modern style. Some few tempers would have given way under the strain, plates would have been hopelessly exchanged, and spoons lost. And it the proceeds did not quite equal the real value of the materials used, they would have said, "Oh, well it was all given," and have congratulated themselves that the most of the money came from the Philistines and the Ammonites, and the Lord would never have got it any other way.

But they did not have the advantage of nineteenth-century light, and went about the work in another way. The first effort was to have collectors go "out into the cities of Judah, and gather of all Israel money to repair the house of their God, from year to year." "And," said the king, "see that you hasten the matter." Howbeit, the record says, "the Levites hastened it not," and at the end of twenty-three years, still nothing had been done.

Then King Joash tried another method: a chest was formed, and placed in the inmost temple beside the altar; with his own hands Jehoida bored a hole in the lid, and a proclamation was made throughout all the cities of Judah and Jerusalem, asking people to bring money into the treasury of the Lord that the house might be repaired.

And this is the way the new venture was received: "And the princes, and all the people rejoiced and brought in and cast into the chest till they had made an end." And furthermore it was soon found that the chest was full, and so proper officers, the king's private secretary for one, and a representative of the high priest, emptied the chest and set it in its place again. They counted the money and put it up in bags. "Thus did they day by day, and gathered money in great

abundance." And workmen were hired and paid, and they not only perfected the work and set the house of the Lord in its state, but "strengthened it." And when all this was done, the rest of the money was melted up and "vessels were made for the house of the Lord, even vessels to minister and to offer withal, and spoons, and vessels of gold and silver," to replace those which had been removed by wicked kings and idolaters for unholy purposes.

With such a beginning, is it any wonder that the *mite-box* has been such a power for good? Is it a matter for surprise that the money that comes out of them in a single year is counted by the thousands of dollars?

But some critical one sees a flaw at once, and points out that that was one big chest placed in the temple, and all Israel left their homes and brought their offerings to it; and now nearly every child has his mite-box, and there are aid society boxes and church building and repairing boxes innumerable.

Well, so is our worship different. They served God under the *law*, we are under *grace*. Then those who would find favor in his sight must pray with their faces before the temple, and all Jewry must come up to Jerusalem three times every year.

But these are our Lord's own words: "The hour cometh and now is, when ye shall neither in this mountain nor at Jerusalem worship the Father: But the hour cometh and now is, when the true worshipper shall worship the Father in spirit and in truth, for the Father seeketh such to worship him"

And now in many, many homes the *mite-box* has its place, and how much self-denial, how many prayers, go into the little boxes with the pennies, only the All-seeing and Eternal One knows. But this we can see plainly, the Father owns and blesses the mite-box.—*Canadian Missionary Link.*

Missionary Correspondence.

WHO.

LAURA A. TATE.

Who will *go* among the heathen
Wondrous words of life to teach,
That the Saviour's love so precious,
May be known and shared by each.
Who in darkness now is sitting,
Far beyond our power to reach?

Who will *give* to send the gospel,
To the dwellers o'er the sea?
Though from home we may not wander,
By our offerings glad and free,
In the world's song of redemption,
Ours a glorious part may be.

Who will *pray* for those who labor,
In dark fields where shines no ray,
Pray that the funeral shadows,
Now upon them may not stay,
But that Christ's own blessed sunlight,
Rest upon them ever may?

Going then, or still remaining,
Where the Lord our lot has cast,
Giving, praying, we may ever
Be accomplishing the task,
He has set us, and the sweetness
Of His "well done" know at last.

Yes, and we His rest shall enter,
O, the sweet and rapturous bliss!
Are our greatest self-denials,
Worth comparison with this?
Rise then, let us work for Jesus,
That Heaven's joys we may not miss.

FAREWELL MEETINGS.

PITTSBURGH, NOV. 4, 1892.

October 27 an informal reception and farewell were given to departing missionaries by the Women's Board and ladies of Allegheny, in 2nd Church, Allegheny. (Dr. W. H. McMillan's). Eleven missionaries were present, seven of whom sailed for Egypt Wednesday, 2nd of November. Short addresses were made and an hour spent in social chat

over the tea cups served to strengthen the bond of sympathy which should exist between those laboring at home and abroad as the work is all one. "Christ died to redeem the whole world."

Yours Sincerely, MARY B. REID.

A very interesting and impressive meeting under the auspices of the Women's Presbyterial Society of Philadelphia was held Monday evening, October 31st, in the Fifth church, Rev. N. L. Heidger pastor, to say goodby to missionaries about departing for Egypt. A large and appreciative audience filled the beautifully decorated lecture room. Mrs. W. C. Jackson, president, conducted the devotional exercises, Rev. S. G. Fitzgerald leading in prayer, after which Rev. W. W. Barr, D. D., presided. Rev. N. L. Heidger welcomed the missionaries, followed with an address and introduction by Rev. J. B. Dales, D. D., whose heart is over-flowing with love for the foreign work. The new missionaries are Rev. H. W. McFarland and wife, Rev. S. G. Hart and wife, and Miss Amanda F. Jamison; those returning are Miss Ella O. Kyle and Miss Margaret Smith. Short addresses were made by Rev. S. G. Hart, Rev. H. W. McFarland, Miss Smith and Miss Kyle; the latter favored us with singing a psalm in Arabic. Rev. J. H. Wishart and Rev. W. W. Barr, class-mates of the new missionaries, spoke of the pleasant recollections of college days and the qualifications of the men for the work in which they are to engage. Rev. J. Lieper, a former pastor of one of the ladies, also gave some pleasing reminiscences. After a solemn and affecting prayer by Dr. Jamison and the benediction by Rev. W. W. Barr, D. D., refreshments were served and an opportunity given to all to shake hands with the missionaries and bid them God speed. We came home feeling it was good to be there, and a deeper interest awakened in our hearts to do more for the foreign field. L. D. TAYLOR.

Philadelphia, Nov 4th.

LETTER FROM AFRICA.

[In less than a month the mission of the United Brethern church sustained a great loss in the death of two young and promising missionaries. With sympathetic interest we make the following extracts from the *Woman's Evangel* concerning the sad providence :]

ROTUFUNK, W. AFRICA, Aug. 11, '92.

DEAR FRIENDS IN THE HOMELAND:—Not quite a year ago, three hopeful missionaries said good-bye to you and home endearments, to carry the "good news" to benighted Africa, saying, if God willed, they would give their lives to the work. To-day, with a heart heavy with grief, it is my duty to tell you that the Master has again come into our little corner of his vineyard, and found one there whose life was ripe for the Harvest Home, one whose hands were full of golden grain, and has taken her to himself; and though with our sorrow-blinded eyes we cannot understand why it should be, yet we say; "Thy will, O Lord, be done in us and our loved ones."

On the 7th of August, 1892, our dearly loved sister, Elma Bittle, heard the Master say, "Tis enough," and gladly obeyed the bidding to come home. Just one short week of illness! Just a few short months of service in her chosen field! Then the Master's voice, saying, "Come home!" Happy with the thought that *death does not end life*, and that the seed sown must spring up into abundant harvest. Called home! At rest, sweet rest!

We who are left bow in humble submission to His will and draw rich draughts of comfort and peace from our God, who never seemed so near to us as in this hour of affliction. We cannot *see*, but the Father bids us *trust* him. We may not *know*, but he bids us *believe* him. We dare not *stop*, for he bids us, with his own dear voice, *go on*. Trusting, believing, and doing, we shall see and know and rest by and by.

One month ago we felt we had all the work we could possibly carry—there was no time to stop, no one could pause, but the steady, constant round of duties must suffer thereby; but the Father looked upon us and saw one who needed rest. In a moment when we were least prepared, the messenger came and went and took with him our dear sister, Frankie Williams. We were shocked, saw no way, no light, *until* we heard the voice of Jesus, saying, "Find in me thine all in all." We listened and were comforted; again the work balanced; each pair of burdened shoulders took on a little more of the work left by our sister, each stricken heart prayed for strength to bear and endure, and again the wheels were turning round, "without a jar, without a sound." Now, low at the cross we are bending, not trying to work, so much as to trust and obey.

To human eyes there is nothing but the blackness of night; but, blessed be our God, in Him there is joy and peace, there is fullness of light, hope, and strength. May the affliction of to-day strengthen us in the glorious cause of the King Immanuel, our faith in God and his infinite power be greater, our devotion to his work fuller, our trust in his wisdom be stronger, our obedience to his demands be perfect. Let no one say the lives of these sisters are sacrificed uselessly—nay not even that they are silent, though in death.

These two deaths have, I believe, done what a dozen lives would fail to do, to prove to these people what the love of God will lead us to do, and to cause them to appreciate more than they have ever done the gospel of our blessed Lord. That thing is dearest which costs most, and now they are beginning to see the *cost* of bringing the light to them. If the influence of these precious lives never reaches beyond the home of this mission the results will be manifold, the lessons these boys and girls have had will never be forgotten.

Think not, dear friends, of these loved ones as sleeping in a strange land and an unknown grave. This dark country is the heritage of our King, and thousands of eyes will yet turn toward these two graves, and from them to the cross whereon our Lord for them gave up his life. Silent in death? No; not until time is swallowed up in eternity, not until Christ shall come for his own, will the influence of these lives cease; then alone shall we know how great it has been.

May these afflictions be the means of binding our hearts and lives more surely upon the altar, and may the incense of holy living rise unto heaven acceptable to God the Father, remembering that "whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it." Pray for us.

LETTERS FROM EGYPT.

CAIRO, EGYPT, Oct. 7th, 1892.

DEAR FRIENDS:

I am reminded by this date that it is just one year to-day since we said good-bye to the shore of the "Home-land" and the loved ones who had accompanied us to the ship. This year, like others, has had its lights and shadows, its sunshine and

its clouds. The sadness felt at leaving America, with all its beauty of landscape, the Christian friends with whom we had spent so many pleasant days, our own loved ones on whose faces we might not look again, was softened by thinking of the welcome which awaited us in this land where we had spent many happy years.

Of our six months on the Nile, I need not write now, as many letters have been written of the work we tried to do while there. Since coming to Cairo, many of our up-country friends have called to see us, as they come to the city on business. In one village I had given ten Arabic primers to the teacher of the school and asked him to send boys to teach the women. A letter from there, received a few weeks since, reports four women reading in the seventh chapter of Matthew and four others almost as far advanced, while several others have made a fair beginning. Some years ago I wrote of the English government giving us twelve black girls. One was ill at the time and died soon after she came to us. Since then three of the others have passed away, but not before two of them, at least, had given good evidence that they had given their hearts to Jesus and died trusting in Him alone. One of the remaining ones was received into the church at our last communion. A great many of the black people, who come to Egypt from the interior, die from lung trouble. We used to think that as they were slaves they did not receive proper care. But we know now that such is not the case, for many of those who have been in our own schools and families have suffered from the same disease. One of the remaining girls is helping in the school at Asyoot; one is a Bible woman in Cairo under Miss Thompson's direction. One who has been a servant for several years is in school now, paying her own expenses. Three of them are servants in families, and one is ill now in our house. While they were in the school their expenses were mostly loaned by friends outside of our own church. They are good girls, and we feel their coming to us has been a great blessing to them; that our prayers for them will yet be answered and that they will all be among the redeemed ones in Heaven.

In Dr. Lansing's death we have lost the oldest member of our circle. We laid his tired body beside Mrs. Lansing's under the wide-spreading branches of an acacia tree that he had planted years ago, feeling sure that their spirits were united in praising Him who gave himself for us. Unite your prayers with ours that we may labor more faithfully, knowing that the night cometh when no man can work.

With best wishes for your success, believe me, Yours Sincerely,

HENRIETTA M. HARVEY.

MAGAGA DISTRICT, Sept., 1892.

DEAR FRIENDS:

One month has passed since we began work on the Nile. We have visited places we and other missionaries had visited before, but have also visited some villages where missionaries have not gone before, especially lady missionaries. Sabbath, September 4th, we spent in Sherona, a village on the east bank of the river, a short distance above Magaga. In this village is a new church and the congregation is slowly moving on. The church is near the shore and our boat is anchored just below it, but our close proximity to the church did not save us from an escort of dirty street Arabs on our way to it. We thought the church would be a refuge, but on entering were met with a cloud of dust. The dust was three or four inches deep on the floor of earth, and the men and women sat in this dust. A partition ran through the center of the building so that they might not see each other. A chair was brought for me, and when the women saw it gradually sink in the dust they procured a

mat to put under it. Then as many women and babies as could crowd together on it did so, leaving merely breathing room for me. But the majority sat in the dust, apparently comfortable and happy. I watched with interest to see Mr. Ashenhurst sit down. As he did so his chair sank and his knees arose till his position was ludicrous to behold. But grace and symmetry were restored by placing a large cotton pillow on his chair. He stood with his nose exactly in line with the center-board (partition) and talked to men and women alike. There was a good audience on the women's side, but the stench and dust kept me so stifled I could not enjoy the services as I ought to have done. After the services I had a siege to push my way out. Those around me were not willing to get far enough away from me to permit me to move. When I finally got outside of the door I looked back, and such a rush as there was for the door—the women falling and tumbling promiscuously around. A man appeared on the scene and endeavored to keep the way clear until I could reach the boat, but his screaming and gesticulating were of no avail. When I was free in the boat I looked out with satisfaction at the row of youngsters on the bank. I supposed I would have an easier time at the afternoon meeting, but the confusion was greater. There were not less than a hundred on the women's side and nearly every woman had a baby in her arms, on her shoulder or by her side. The open windows were full from the outside, and from the sound of voices and pushing, there must have been an interesting contest for a seat in the window. One of the men would take a run around the house once in a while and chase the children away from the windows; but by the time he would reach the door again, the windows were as full as ever and the fight for the best place renewed with more vigor. As the laughing and scrambling outside increased and the crying of babies inside grew louder, Mr. Ashenhurst would raise himself on his tip-toes and elevate his voice to an unusually high pitch. The excitement ran high, especially when five babies were presented for baptism. The infant baptism in this country has always seemed to me a ludicrous performance. The parents stood in a group, and sometimes both father and mother would have hold of the child, one the head and the other the feet. Each one with a baby seemed to try to get to the preacher first.

September 11th, Mr. Ashenhurst held communion in this town and received members and baptized more babies. *Gazeret Sherona* is near Sherona and a part of the Sherona congregation is there. In these two villages we visited thirty-seven houses, mostly those of church members. At Gazaret Sherona the water was up to the doors of many of the houses, and in all the low places in the town the water stood in stagnant pools. We went in the row-boat to different parts of the town.

In Korn El Akhdar we attended the women's weekly prayer-meeting and visited seventeen houses. There were about sixty women at the meeting and we read and prayed with more than a hundred women at their homes. *Tombudi* is a small village an hour and a half by donkey from Magaga. We found a prosperous boys' school there and were especially pleased with the English of the boys. The school-house is a mud room without windows and is covered with cornstalks. A bench is made of mud and extends around the room against the wall. The door is about four feet high. But I venture to say that there were boys in that dark room who can tell you more about David and Samuel, etc., than American boys of their age can do. After hearing several classes in the school, we went to the house of a member, and Mr. Ashenhurst preached to an audience of about forty persons. Then came dinner of dir-

ty bread and rice, with meat and gravy. After dinner we went house-visiting and by five o'clock had visited ten houses and were ready to return to the boat.

September 14th we went to *Sufarneya*, a village three hours from Magaga. The donkeys came from the village that day and it was ten o'clock when we started on our long hot ride. It was as hot a day as we have had. The fields were pretty and the roads good, but the scorching-hot wind burned our faces and made our heads ache. We arrived at the village at about one o'clock P. M., ate dinner and rested until four and then visited houses until sundown. In the evening a meeting was held and babies baptized. The people in this country have a strange habit of drinking the water babies are baptized with. They seem to think the water is holy after some Reverend puts his hand into it.

One of the members, whose baby was sick, had let a Moslem woman nurse it, and was troubled lest she had done wrong. Her neighbor told her to ask Mr. Ashenhurst if she had done wrong. Not having an opportunity for that she asked me, and when I said that I thought that no harm would come to the little one she said: "Oh, the religion is not in the milk but in the heart."

Gindeya.—This village is on the river, a short distance south of Magaga. There are but four communicants here, but the village is open to the gospel. The number preached to was large, and we read the gospel in nine houses. *Gerabcah* is across the river from Gindeya and in it are about twenty-five communicants. Mr. Ashenhurst held communion here September 18th and on Monday, 19th, we visited eleven houses. The people in this town seem to have a struggle for existence. The next places we visited were Matai-Massara and Semalout. In each of these towns there are from four to six members. There is not much being done for them, but the hope is that these few may soon grow to be a multitude.

We find many things to encourage us, as well as many to discourage, as we go from village to village. I cannot take you to the twenty villages and towns we have visited during the month in this letter, for I am sure that you would become more wearied than we are. But our hearts are full of praise that we have been able to do what we have, though it might have been more.

Yours sincerely,

ADELLA BROWN ASHENHURST.

The work among women in an eastern city is possibly easier than it is in an American city, as here so many people do not know how to read, and need to be taught the first principles of their own religion, whether they are Copts or Mohammedans. In an enlightened country every native born citizen is supposed to have more or less education, and all have had opportunities of hearing truths of the gospel presented to them, and therefore of those who are not church members, many from choice remain away from Christ.

One of the discouraging things in working among women here in this city is, that so few regularly attend church who take lessons, or who have studied in our schools at different times. I have tried to study the reasons for this, and do not know what to give as the principal one, except that they do not see the sinfulness of sin, and their need of a Saviour as we think they should. "They that be whole need not a physician;" those who realize their state are the ones to cry, "Lord save me." The love of Christ does not constain them to obey God rather than follow old customs or superstitions. Satan has trained people to think the women of the family should not attend church for a year if there has been a death in their family or among their relatives; a bride should not attend church for a year; a marriageable girl

should not go out of the house; if any one of the numerous family be sick, no one of the women should attend church; or if a woman's husband be at home (not at work) she should always be there to attend him.

I recently heard a young woman say, the reason she did not attend the Sabbath afternoon service was because the men sat about the door in the afternoon, and her friends said she should not pass out of the house before them. Another woman told me that she and her sister-in-law had heard a story while out at the school for prayer-meeting, and because they repeated it after their return home, her husband was so vexed at this he said they must not go any more to prayer-meeting or any where else. Then there are some detained because of sickness or for want of suitable clothing or coverings.

One comforting thought in the work among the women is, that however seldom they can go out, they still, through the visits of the Bible teachers, have some knowledge of the way of life and their duties here in the world. Some of those who take lessons labor under great difficulties owing to the circumstances in their homes, or to their small children who so often snatch the book and tear it; or who keep their mothers standing on their feet nearly always if they are sick.

In some of the homes we visit there is a great readiness to listen to our words, even among the Moslems. One woman said, "Those are sweet words." Another said, "Is it not a pity they are Christians"? Often in bringing home some truth in the minds of nominal Christians, they seem wonderfully impressed, and some, like Felix, seem to tremble, but, alas, too often they are like the way-side hearers, or after a time the way is too narrow for them to walk in.

I would like to ask the church at home to pray for a special out-pouring of the Spirit upon those who know the truth, but do not act according to their knowledge. I would like also to ask for more ladies to come out, so as to allow some of us more time to visit among the homes that are not yet open to Bible women, the houses of Moslems who send their children to our schools, especially in Haret es Sakkaeen and the Koolalie, here in Cairo. Several of the higher class Mohammedan houses could be visited too if we had more workers. For the latter class of people a person needs special wisdom and knowledge of the language and customs of the people, as well as humility and fearlessness to open the mouth for Christ.

In Cairo we have twelve Bible women who have had, during the past nine months, an average enrollment among them as pupils of three hundred and six women and large girls—Copts, Syrians, Moslems, Soudanese, etc.

One of our Bible women is supported by the Philadelphia branch of the Women's Union Missionary Society. She is one of our best workers. The Bible society (British and Foreign) has sent us a grant of money, also to help pay the salaries of the Bible women. Two of our missionary societies here are using part of their subscriptions in the same way. There is a zenana fund under the care of presbytery, and each society has contributed something for the teaching of the women in the villages.

We are encouraged to go on, for God has promised that His word will not return void. Pray that it may bring forth much fruit to eternal life.

ANNA Y. THOMPSON.

Cairo, Oct. 17th 1892.

FOREIGN NEWS BUDGET.

The India part of our Budget was made up for this month by Miss Mary E. Logan. We give a part of her own private letter enclosed with the package:

"It soon will be a year since I bade farewell to my far-away home. As I look back over the past year I realize that I have been led by a kind, tender hand. We new missionaries, excepting Mr. and Mrs. Anderson, will soon return to the plains for the examination in the first year's course of the language. Mr. and Mrs. A. will remain for a time with Miss Given, who is in poor health. We are all sorry for Miss Given. She is such a faithful, earnest missionary. There will be many regrets if she has to go home."

Mrs. J. P. McKee writes from Annat Abbey, Murree, under date of September 15th, 1892:

"DEAR MRS. REED:—This morning when I was busy making some pumpkin pies for our picnic on the Rocks, which are near the Abbey, in came a postal from one of your girls who is up on Dharmsala Hills, which reads: 'Mrs. McKee, will you please contribute a short letter for the News Budget this month? If possible, send me the letter by the 17th.' You will notice by the date of this that I have not much time to collect my thoughts or become serious 'as becometh a missionary's wife,' especially when little Daisy is standing beside me and is all excitement telling what she has seen around at Hern Hill, where Mrs. Martin and Mrs. Morrison are living. 'O, mother, I saw plenty of fruit and good things like they have in America, spread out on the table. And we children are going to gather moss and cover the rocks with flowers and moss—all for *our* fun tomorrow.' So on goes our little chatterbox. Mr. McKee and three of our girls who in former years were with us in the work in dear old Gujranwala, came up to Murree on the 26th of August. It seems so nice and like olden times to have the girls with us, and it is a great pleasure to Mr. McKee to talk with the ladies, and have them express their opinion in regard to how different departments of mission work should be carried on. We are in the house that was occupied by Mrs. Newton this time last year, and in which dear Father Newton died a little over a year since. The memory of the life that this aged and beloved missionary lived is still very precious.

This evening we will have a Bible reading and prayer-meeting (combined) in our drawing-room. Two of Rev. Chatterjee's daughters, who are in Murree this season, attend our meetings. In a few days more, there will be "a scatterment," and our present family circle will return to their three respective districts, and resume the work and duties that have been dropped for a month's vacation on Murree Hills.

Yours very sincerely,
MARGARET D. MCKEE.

Mrs. T. F. Cummings, from Dharmsala, tells us of the progress and work of last year's new missionaries:—

This month we are all on the hills, except two or three hoping that the rain will soon cease so that we can go out and obtain the necessary strength for next year's work. The new missionaries have been studying faithfully, and are now almost ready for the examination in the first year's course of study. But they have done more than study during these summer months, as many of the neglected soldiers living in the barracks near by can testify.

The common English soldier in India has but little attention paid to his social and spiritual needs. He is separated from all home influences and surrounded by heathen and evil companions. Then the English government, like that of our country, keeps open bar in the barracks, so that it is hard for a soldier to lead a temperate Christian life. In order to help them and make life a little brighter the new missionaries held weekly prayer meetings, followed by a social chat over a cup of tea and cake.

The most of those attending being of intemperate habits, the ladies organized a W. C. T. U. and succeeded in persuading nineteen of the soldiers to sign the temperance pledge and become honorary members. A reading room was then opened in the evenings at Sunny-side, (the name of the house where they live) where a pleasant room with papers, magazines and games offered them a refuge from the temptations at the barracks. Then at the close of the evening they united in family worship with the inmates of the house. As the result of their efforts seven or eight soldiers were led to Christ, and it is hoped that in the hearts of many of the others seed has been sown which may bring forth fruit unto eternal life.

Miss Corbett gives us a pleasant account of some of the schools in the high lands of the Punjab, which shows the effect of Christian influences.

From the balcony of our little house, perched on the side of Landan Hill overlooking Dehre Dun valley, I can see four schools, and it may be interesting to some to know that India is not void in opportunities to educate her youth.

On our right, and so near to us that we can hear the children laughing at their play, is Woodstock school for girls. There are fair haired English girls, darker haired Eurasian girls, and the black haired, bright eyed native girls, all together in the same classes. The latter seem to be equal to any in the school. We attended the musical examination and prize day exercises and I noticed a number of the prizes were awarded to Eurasians and natives. A Punjab girl took one of the higher prizes, and we felt like cheering her for giving the reputation of the Punjab such a lift in these north west praires. A native girl took the prize for *neatness* and *order*. This school is under Presbyterian management.

Quite near us across the valley, but several miles away by the road on the top of a hill,—that reminds me of my childish fancy of the end of the earth where one might fall off, especially when the valley is full of clouds and one cannot see beyond—stands St. Georges College, of Roman Catholic fostering. They are extensive buildings, and the chimes of their bells come to our ears distinctly. To our right, there is a large white building on a projection of this hill, known as Buck's school, a school for English boys under the supervision of the Methodists. We can hear them singing their morning song of praise in good whole hearted Methodist style. Just over the top of this building, the roof of the Dumdun school for orphans and homeless European and Eurasian children appears. This institution is under the care of a Board of Trustees, and is supported by private contributions and the proceeds of an occasional concert or entertainment given by the people of the station. There are now 60 children

in this school, 25 of which are real orphans—the others are worse than orphans, as some one expressed it.

Dark is the history of many of these poor children, and it is well for them and for the world that kind friends put forth a helping hand to set their little feet in the pathway to honesty and right. It is a pleasing sight to see them file into the Union church of a Sabbath morning. Besides these there is the Stokes school, hidden from our view by the "Camels Back," where some connected with our mission received part of their early training, and also several primary schools for small children, as well as mission schools for native residents of the place. Surely the light of knowledge should shine from these schools set upon the hills.

In a late letter from Miss. M. J. McKown, of Egpyt, especial mention is made of the good work being accomplished by Rev. Mr. Maawad, the husband of Anisa Moosa.

"At present, beside preaching in the Coptic church on Sabbath mornings and week day evenings, special meetings are held for the women on Wednesdays, which are largely attended.

The Coptic priests are strongly opposed to this movement, and have persuaded some of the women to keep away from the meetings. Still, in spite of the adverse influence, at least 200 are in attendance at every meeting. Miss McKown remarks: These meetings are a great comfort to me, for the women are being taught the gospel of Christ. Our own meetings for women, as well as the Sabbath services, are well attended. The good seed is being carefully sown. O, for the Spirit to cause it to grow and bring forth fruit to the glory of God. The life giving Spirit has been promised, surely the lack must be in us; it is our worldly self indulgent spirit that hinders others from coming to the Lord. O, that God would quicken us to a holier life; then we would have power with souls. I suppose that before the wine which cheers the heart and refreshes the soul comes out of us, we must go into the wine press and be ground and pressed. We shrink from the pain and suffering, therefore the Lord cannot use us.

"Why is the Lord causing the great Columbian Exposition to be held in your midst, but to give the American people the greatest opportunity ever known of being a blessing to the world. Let us be thankful that the government has closed the gates on Sabbath. Would that the sale of liquor on the grounds had been forbidden, but what will influence the world most would be to see the beauty of the Lord resting upon the people of God. Honesty and truthfulness in business transactions, modesty and purity in general conduct will go very far in convincing men of all nations of the truth of the gospel, and may God help the Christian people of America to testify to their loyalty to Christ and the sincerety of their desires to send the gospel to every creature."

At date of letter, 212 students are in attendance at the College in Assiout; 83 in the Presly Memorial Institute for girls, and an average of 150 girls at the Khayatt school.

The friends of Mrs. Adella Brown Ashenhurst will be glad to hear of her and her work in her changed relations. It will be remembered by those who are careful in their reading of missionary news, that Rev. Ashenhurst and wife were assigned to the Autumn Nile boat service, which means visiting the towns and villages along the river at least as far as Assiout. A summary of September's work is given. Mrs. Ashenhurst writes: "During the month we visited twenty villages and towns; six of them had never been visited by a lady missionary before. We entered about 150 houses and read and prayed with over 700 women, and Mr. Ashenhurst preached 24 times. Some of the villages were right along the river, and leaving the boat at anchor, we could walk to them. Others were three or four hours distant by donkey ride. We have enjoyed the month's hard work, and feel that the Lord has been with us. Two days were spent in Assiout, and the hospitality and intercourse with the missionaries were much enjoyed, especially as we are now somewhat isolated in our work.

"At present, villages in the vicinity of Assiout are being visited. and the church members are sought out. Twenty were found in the last, eleven of whom are women, and ten of them are learning to read. This morning we visited three houses, and in those three houses were seventeen families. Now we are floating down the river to another town where we will spend a night and a day, after which we will return to Assiout for supplies, and start on a long stretch home ward. We think we know something now of Paul's trials in his missionary journeying; still we have no desire to exchange our present work for any other in the field, and for the first time we feel that we are doing real missionary work."

Although it was a disappointment to Monongahela Presbyterial Society to give Miss Brown up as their missionary, still she is a missionary in the Lord's name and doing just as good a work, and just as much needed work, as when engaged in teaching. May the Lord bless her and all others laboring for the advancement of the kingdom of Christ.

Respectfully,

MARY B. REED, COR. SEC.

FREEDMEN'S MISSION, ATHENS, TENN.

[The following letters were received too late for November number.—ED.]

Another school term has opened at Athens, with fair prospects. There are more students enrolled than at this time last year. The school was opened with 104 present, and now there are enrolled 120 with the prospect of an increased attendance when the children can be spared from their homes. The work goes on, but we are crowded almost beyond endurance. Our school building is an old pattern shop divided into three small rooms into which the pupils are literally packed, the pupils being obliged to sit three in a seat made to accommodate two. They stand, they walk, they sit in the window, they sit out doors; under which

circumstances we are obliged to say the most efficient work cannot be done, yet I feel proud to say that the Board has purchased a spot of ground, and I hope that in the near future there will be erected a school building sufficient to accommodate all who may choose to attend. There has been a great change in the lives of the people since our mission has been established here. This is testimony enough that God is in the work. It is molding characters. I have not been here quite one year, but I have noticed there is quite a difference between the little boys and girls who attend the mission and those who do not. The consistent life of the teacher is seen in the life of the pupil. Our church is finished, and it is said to be the best finished one in Athens, and cost less money. We are very proud of it, and thank the friends who sent us money to help build it, and may the Lord help them in every undertaking that is for the up-building of Christ's kingdom. We have been using the basement since July as the auditorium is not yet seated. The seats have been ordered, and we hope to use it for the first time on Thanksgiving day. We have a "Band of Hope," a little temperance band, and Sabbath morning at 10:30 you can see the little boys and girls coming from every direction to attend this meeting. It is a good place for the little boys and girls to come and learn about intemperance, which is making many homes unhappy and destroying so many lives. They are being taught to hate it in their youth. "Train up a child in the way he should go and when he is old he will not depart from it." The L. M. S. is divided into committees and it is hoped will do much work this winter. We meet every two weeks and report the homes visited, and also the sick and the needy, to relieve whom some contribute of their wash-tub earnings. I have been appointed to take charge of all the barrels and boxes that may come to this mission and dispose of the things to the best advantage. We have a sale twice a week, Monday and Saturday, from one o'clock until four, when we have anything to sell. This month, however, we have received but one small barrel. The people, it seems, depend principally on what is sent for their clothing, as they can purchase it of us so very cheaply. It is sad indeed to see so many bringing their little baskets on sale-days when we have nothing to give or sell them. They will insist, "Can't you just let me have a pair of shoes for my boy, or a dress for my girl? I wish to send them to Sabbath-school and I have not any clothes for them." We are glad to have anything that may help sent. Sometimes a second-hand suit is a good thing to send, and may be instrumental in leading a soul to Christ. Christ's method was to help the condition of the body and then the soul.

MRS. J. L. COOK.

A DAY IN THE BOY'S HOME AT KNOXVILLE.

BY MRS. R. J. LOVE.

While spending our vacation in the North among friends, many said to me, "We want to know more about your every day work in the Home. You have not time to write letters to each one of us, but send a letter to the Women's MAGAZINE, and we can all read it." I promised to comply with their request. This is now the third week of school, and I have not found time to send even one short note to the dear workers in the North.

The college has opened with very bright prospects. The students who have been teaching or laboring during the summer, see the need of thorough pre-

paration for the work which awaits them among their own people. They are coming back determined to do their best, and thus be better able to assume the responsibility of life when college work has been completed.

But I am wandering from the subject I was to tell you about. At present the boys in the Home are all quite small. The older boys will not be in until the cotton-picking season is over. The cleaning, sweeping, dusting, washing dishes, setting tables, etc., all have to be done by boys from eight to thirteen years of age, and by boys who have had *no experience* in work of this kind.

Three times a day I remain in the kitchen and dining-room until the work is done. I take full charge of the dining room myself, helping and directing the boys in the arrangement of the tables for the next meal. Often I have to be in both dining-room and kitchen at the same time, as messages come from the kitchen that some boy is making trouble for the young woman who has charge of the dish washing. I go out and settle him, and then rush back to see that the work in the dining-room is moving as it should.

In the morning, as soon as we are through with the work in the dining-room and kitchen, I take the boys up to the dormitories, and the beds are made under my inspection. When these rooms are in proper order the work clothes are changed, and all prepare for school. We then prepare for the study-hall, and the boys are given some time for reviewing their lessons.

At 8:20 a. m., all go over to the college and recite until 12:10. Then I am supposed to have a "nice easy time" until the boys return. The "nice easy time" is usually employed in doing work which some of the boys have thoughtlessly neglected, or in that work which all mothers know so much about—darning and mending clothing. This entire forenoon has been spent in mending boys' pants. These duties with many others usually occupy my forenoons six days in the week. But I must close, as I think you have heard enough of the "every day duties in the Home" for the present.

HOME MISSIONARY CORRESPONDENCE.

A VISIT TO OMAHA.

THE eyes of the women of our church are already turned toward Omaha, the place of the next meeting of the General Missionary Society. Many will then visit Nebraska's metropolis for the first time, and look upon it with wonder and delight. It covers a large territory, and spreads out upon the hills to the west, giving the city a very picturesque appearance. It wat not built like Rome, one city on top of another, but the first was built on the top, and now they are digging down and building under the original city.

The one thing we are most interested in just now is the growth of United Presbyterianism in the cities of Omaha and South Omaha. We have three churches in Omaha and one in South Omaha. The First church, Rev. J. M. French, pastor, has a new church building, of which they are justly proud. Dr. Williamson is pastor of the Central church. The Rev. Mr. Henderson is pastor of the Park-Avenue church. It was a great pleasure to see the work done by Miss Johnston in South Omaha. She has worked hard, but has been rewarded by seeing her small beginning grow into a church, of which the

Rev. Mr. Ross is pastor. They have a beautiful chapel, all paid for.

Last year Park-Avenue church employed Miss McCool as a city missionary. Her work was very satisfactory. She proved herself quite efficient in interesting and leading young people in Christian work. Miss Cook is employed by the First church for a part of her time. She gives two or three afternoons a week to city mission work, which cannot but prove a blessing to both the church and the city.

It was my privilege while in the city to attend a union meeting of the women's missionary societies of the four churches, at which they formed a Women's Missionary Association for general missionary work in the two cities. You will see that our United Presbyterian sisters are full of the push and energy which characterize the western people.

There are some features of the work in the West that we of the East do not understand. Many of those who find their way into our western churches never heard of the United Presbyterian church before. They know, and care, little about her as a church. It is only through the kindness of friends, or the attractiveness of the preacher, that they find themselves within her fold. These are not the best material to make earnest United Presbyterian workers out of.

Another drawback is the restless condition of many of the people. It seems when some people start West they *never stop*, but always seeing the goal toward which they are reaching just beyond, they move on. A western church may be in a flourishing condition to-day, and in a year or two, (having lost the most of its members by removals) it is ready to die.

The workers in the West need the help and sympathy which their Eastern sisters can give them, and I feel that the meeting next May will be of great benefit to both. E. W. P., Erie, Pa.

Young People's Department.

THE STAR.

Come stand at my knee, little children,
I'll tell you a story to-night,
While the stars in the heavens above us
Are shedding their silvery light.
I'll tell you of one, little children,
That shone in the long, long ago,
And when you have heard it you will call it,
A beautiful story, I know.

It was night and the sky was illumined
With many a bright shining star,
But one in the eastern horizon
Shone clearer and brighter by far.
There were watchers who gazed on its brightness
And followed its beautiful rays.
With hearts overflowing with gladness,
With songs of thanksgiving and praise.

For it showed them the way, listen, children, listen,
It showed them the way to the King,
And they joyfully followed its guiding,
Their love-laden offerings to bring.

They followed, nor thought to grow weary,
Their bosoms with joy were aglow,
And they found Him, draw nearer, dear children,
For I would speak softly and low.

They found Him a babe in a manger;
This story you've often been told,
And yet it is new, little children,
'Twill never, no never, grow old.
They found Him a babe in a manger
Our Jesus, our Saviour, our King;
The sadly sweet story forever
Through heaven's high arches will ring.

'Twas for you and for me, little children,
He laid all His glory aside,
And left his bright home to be homeless,
And sorrowed and suffered and died.
Then oh! let us come with our offerings,
Our hearts and our praises to-day,
Then strive to be stars brightly shining
To show unto others the way.

LITTLE FOXES.—BIBLE READING.

"Take us the foxes, the little foxes, that spoil the vines; for our vines have tender grapes." Solomon writes here in the figurative language of poetry. The people of God are his vineyard "For the vineyard of the Lord of hosts is

the house of Israel and the men of Judah his pleasant plant." Is. 5 :7, and He expects fruit from his vineyard. Is. 5:2; Luke 13:7; John 15:2. The fruit He expects, we find in Gal. 5:22.

The foxes are predatory animals, neither the wall nor hedge can keep them out, and these little foxes represent little sins—hardly right, hardly wrong. Who is not aware that procrastination is a little sin that if not checked will bring confusion and discomfort into all our affairs, and comes with so many excuses for its indulgence that it may in most people be called their besetting sin.

2nd. Sabbath desecration. "If thou call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor him, not doing thine own ways, nor find thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father, for the mouth of the Lord has spoken it."

3rd. Love of the world. 1st John 2: 15, Luke 16:13. "Love not the world, neither the things that are in the world."

4th. The reading of fiction. "Whatsoever things are true." "Redeming the time." "So teach us to number our days that we may apply our hearts unto wisdom." Ps. 90:12.

5th. Questionable amusement. Any pleasure or any place where the presence of the Spirit of God is not desired is dangerous and sinful, for one of the pleasantest thoughts that comes to the Christian is, that the eye of the One he loves to please is upon him, marking his word and work. We need not discuss the damaging effects of the above mentioned little sins on the fruit, the Lord of the vineyard expects. The importance of fruitfulness we find in Luke 13:9, John 15:2.

The taking of the foxes is extremely difficult on account of their cunning, speed and dexterity, yet not impossible, but requires prudence, caution and constant watchfulness. Steadily striving against these little sins, we are taking the foxes that spoil the vines, improving daily habits, strengthening character and yielding *fruit* to the glory of God.

M. W. CAMPBELL.

SET THE CHILDREN TO WORK.

Here is an illustration of what the children can do in the case of the "Golden Chain Band of Northwood." We have 35 members, and in May, 1891, we distributed $2.10 among the members, with instructions to invest it in something for missions and report at the end of the year. We gave the larger ones 10 cents and the smaller ones 5 cents. Of the money given out, 33 cents were never heard from, but of the remaining $1.75c. we raised $21 00. The children raised almost all kinds of vegetables and poultry. They showed "they had a mind to work." While some were more successful than others, yet all did their best. One boy raised four ducks which he sold for $2.75. One little girl raised chickens, which she sold for $1.25 ; another raised chickens, which she sold for $1.00. One little boy made 20 per cent. on his investment. He bought eggs with his 5 cents, by which he raised 4 chickens, which he sold for $1.00. Some made a neat sum from potatoes, while others raised beans and pumpkins. The result from this band may not be as great as from some others, but we are sure the children have more interest in missions than ever before.

SARA A. ROGERS.

Editorial Department,

Notices.

ALL REMITTANCES OF MONEY AND LETTERS CONTAINING NAMES OF NEW SUBSCRIBERS, OR CHANGES OF ADDRESS, SHOULD, WITHOUT EXCEPTION, BE SENT TO MRS. J. G. CARSON, XENIA, O.

The fact that THE MAGAZINE is sent and received is deemed a sufficient acknowledgment of moneys received for subscription, but a special receipt will be mailed to those desiring it, and sending an addressed postal card.

It is desired that money be sent by draft, post-office or express order, or by registered letter, which may be done at our risk. If postage stamps are sent they *must not* be of a higher denomination than two cents, and should be carefully wrapped so as not to adhere.

Resolutions, notices of death, etc., intended for publication in the MAGAZINE, are charged for at the rate of *one cent per word*, payable in advance. Persons sending in such articles can readily calculate the cost and should remit the money with the manuscript.

On a beautiful fountain, in a neighboring city, stands a figure of the "Genius of Water." From her outspread hands flow streams of blessing to all who come within her reach. As she receives she gives. In this she but obeys nature's law—God's law written beautifully and legibly upon everything.

"The dew, the brook, the mist, the sunbeam, are all sermons to us, if we had eyes to see, ears to hear and hearts to appreciate. "Not for myself but for others," is inscribed upon everything. God has put us to school in the presence of the great fact that the giving has always need to correspond in its measure to the receiving. The pores of the body must *give out* as well as *take in*, or we die. The lake must *send forth* waters as well as *take in*, or it will flood the land. The fields must *give forth* herbs, and grass, and trees, or the rain and richness coming upon it will poison. The ocean gives as well as receives, and as much. This is nature's law."

It is also God's law in spiritual things. "The liberal soul shall be made fat." "Freely ye have received, freely give."

The sailing of seven missionaries, November 2nd, recalls a similar scene on the same date twenty years ago, when a party sailed for Egypt and Syria, Miss Margaret Smith, who is now leaving for the third time, being of the number. We learn that a number of friends accompanied them to the ship and, at the moment of parting, Dr. Dales tenderly commended them to Him whose word the winds and seas obey. Amid the waving of handkerchiefs in kindly adieus from the shore, the cables were loosed, and at 11 A. M. the vessel majestically moved toward the other side. The *Christian Instructor* says: "We often wish that the whole church could witness the heroism, the self-denial, the actual taking up of the cross by those whom she sends forth to the foreign field, as these qualities may be seen by the parting from friends, home and country, and which could hardly be borne but for the glorious character of the work in which they are to be engaged." Let us learn to sympathize with each one of our missionaries and know them, then will our interest be more real and our prayers more earnest.

Dear Reader:—Assuming that you are interested in the MAGAZINE, and willing to assist in extending its influence, we ask you to favor us by placing it in the hands of your neighbor or friend. If you enjoy its visits, can you not open the way for its entrance into other homes? Our subscribers agree that the past year shows a steady increase in interest and information. More money has been expended for the benefit of our constituency; and appreciation of our efforts to make it valuable to them can be shown in no better way than by immediate energetic effort to extend its circulation. Faithfulness on the part of *all* will prevent the disaster of shrinkage in the subscription list.

In planning for holiday gifts do not forget that the MAGAZINE is a useful and suitable present.

"Two educated negro women have begun the issue of the first newspaper in the Congo Free State."—*Ex.*

"It is said that the Maharajah of Baroda and his queen have visited England, and among other things have dined with Her Majesty, Queen Victoria. A few years since any Hindu ruler would have done this at the loss of his dominions.—*Church at Home and Abroad.*

The First United Presbyterian congregation of Philadelphia, Pa., organized a Ladies' Missionary society in January, with 33 members, now increased to 50 members. The attendance has been good. The contributions the first six months were fifty dollars.

We desire to say to the friends throughout the church, who so generously contributed to the purchase of a home in Stirling, Kansas, for the family of the late Rev. D. F. Mustard, that the home is *paid for* and the deed secured. Sufficient money was contributed to make full payment, make some needed repairs and insure the house for three years. The family are very comfortably located in their new home, and appreciate the great kindness of those who contributed to its purchase.

We desire to thank all for prompt and liberal responses to our appeals. The Master will abundantly reward.

MRS. J. H. TAGGART, } Walton,
MRS. J. A. GRADLE, } Kansas.
REV. W. L. GARGES, Stirling, Ks.

Does your time expire with the December number? If so, renew immediately. The next number will be January, 1893, and it is well to begin the New Year with good resolutions; but better still, to put those resolutions into practice. In order to do this, do not lay aside your MAGAZINE after reading the notice "your subscription expires with this number," until you have sent your own renewal, and, if possible, a new subscriber for the coming year. A sketch of Dr. Lansing, with his likeness, will make the January number one of special interest.

And yet again death has made sad inroads upon the ranks of our missionaries; this time, not one of the veterans, but one in the freshness of young wifehood and of her missionary service—Mrs. Jean Given Anderson, well fitted by education, musical talent and a character of unusual sweetness for the work upon which she entered one short year ago. Human reason cannot fathom the deep mystery involved in the taking away of a young life so full of promise and hope. October 4th, at Sunnyside Cottage, in the hill station of Dharmsala, she fell asleep as peacefully as a little child, sweetly conscious of her Saviour's presence and love. In the beautiful cemetery of the English church she sleeps, the eternal hills with their everlasting snow keeping vigils "till the day dawn and the shadows flee away." When the devoted missionary of east Africa, Krapf, buried his wife he said: "A missionary's grave in a foreign field is a sign that we have commenced a great struggle in that part of the world. It was a woman's funeral that inaugurated the beginning of Abraham's ownership in Canaan. The church will never go back from the sentinel monument of these graves."

THANK-OFFERING BOXES.

As a committee we are glad to report that orders are still coming in *daily* for further supplies of boxes, from both societies and congregations.

Since the first week of July, 32.793 boxes have been sent out to the church.

Reports from many parts of the church indicate an intense interest in the Thank-offering movement.

As the 8th of April is the day appointed for the opening of the mite boxes

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in the congregational societies, there is but little over four months left in which to complete the ingathering. Therefore, we urge every society, or congregation, or individual, that may not be *fully* supplied with boxes for this tenth anniversary Thank-offering, to send in orders within the next two weeks. Where an order is sent for twenty boxes or less, please give your post-office address with county, and the boxes will be sent by mail. If more than twenty are needed, give the address of the nearest express office, as well as the post-office address. If any one has received more boxes than can possibly be used, please return the remaining ones to our address *at once*, though the number may be small.

In reply to questions asked we would state that gifts to any amount may be designated to any department of the mission work of the church, and in dividing the Thank-offering those designated will be strictly observed.

Are there not many women in the church who desire to contribute goodly sums in memory of loved parents, or friends, whose lives have been a continual benediction to them?

Or are there not those who have great reason to be thankful for friends brought safe into the fold of Christ during the year, or for some special blessing which calls forth special offerings.

Some warm friends of our movement feel that they can *almost see* the $75,000 in sight from the *small* offerings of the *many*, and have faith that the large offerings of the few will increase the sum to $100,000. May we ask, "Who will be the first to tender $5.000 for some special mission work, as the cap stone to a $100.000 offering?" With an offering of this amount (and there are many in the church who can well afford to make it) we feel assured of a sufficent number of smaller gifts from $100 00 to $1,000 each to make up the remaining $20.000. We hope for prompt responses to the suggestions.

May we not have some of them to record on Thanksgiving day, Nov. 24th?

Sisters of wealth, ponder this matter prayerfully. Remember how much God has done for you. Is not this *your* opportunity? "Who knoweth whether thou art come to the kingdom for such a time as this?"

Respectfully,

LITERATURE COMMITTEE.

824 Liberty St., Pittsburgh, Pa.

Nov. 5, 1892.

Women's Auxiliary Board, Etc.

SOME QUESTIONS ANSWERED AS TO THE RULES GOVERNING THE HOME FOR AGED PEOPLE.

There are now five old ladies in the Home, and the application of two others have been acted upon by the committee and received by the Board. In making a round of calls among them, a few days ago, I asked "Are you happy and contented in this home?" One replied, "Queen Victoria is not happier than I am. I cannot but meditate upon my blessings and the Lord's goodness in giving me such comforts and such a home." Another said, "When I came here my friends said you will have no liberty, no enjoyment, no comfort. I asked her to go upstairs, look everywhere that she might see for herself, and tell them when she went back that there is nothing I desire. I am comfortable, I am happy."

A list of the donations and the furnishing of memorial rooms will be published in our annual report, December 1st,

which is for general circulation and will be mailed to any one wishing a copy on receipt of postage stamp.

In regard to our rules for admission, some have supposed the Home to be supported by the "Women's Board or the church at large" and various suppositions were offered, and queries made, as to why admission is charged, while none is required in the Orphans' Home, and what of those who have no means, etc.

The Women's Board is a chartered organization to aid in carrying on the missionary work of our church. We have received, through their treasury, generous donations, but these institutions belong to the benevolent branch of our work. The church at large is a broad expanse. Let no individual or church be lost or shirk responsibility by taking this broad view. Such institutions could never have been founded had we not had faith that our church would aid in their support. We have no endowment, no resources except what has been given us by churches, individual members and various societies of the church, and when applicants are recieved current expenses must be met and clothing furnished as needed. As soon as a child enters the Orphans' Home, steps are at once taken to procure a permanent home, and many times homes have been found at once. The child has been in the Home only a week, perhaps a month, and no child may stay longer than the age of 12 years. The age required to enter our Aged Peoples' Home is 60 years, and if the former life has been one of toil and struggle, the rest, the freedom from care, may add several years to their life, and if you will please make a little computation you will soon ascertain how far $200 will go toward board and clothing, even at the moderate cost of $3.00 per week. What of those who have not $200 or even $100? How do they exist? You will no doubt proudly answer, *our* church cares for them. It is in just such cases that the individual church will lend a hand, for no church would stand quietly by and see one of its members go to the alms house. If an aged one, seeking a shelter in this Home, has not the required sum, the congregation should see that the sum is raised. Let every member, every society, assist in securing the amount. As regards the age some think it placed too high. Prove to us that one has aged before his time, and we will give his application careful consideration. The Home is not for those in comfortable circumstances. We have refused several applications from persons wishing to enter as boarders. What disposition do you think should be made of one's property, should the Home furnish support to him for several years? Suppose we give the question personal application and receive into our own homes some relative who has property, and we care for them during their years of infirmity, would we be called unjust if we look for reward, or should we be so generous as to advise that some one who has even lost sight of this aged one for whom we have cared, should have the inheritance?

If a fortune is left to a resident of the Home he may retire from the Home, if he chooses, by paying board for the time he has been there at the rate of $3.00 per week.

Every person admitted is received on probation of three months, that they may have ample time to decide whether they wish to remain. If they do not stay, board at the rate mentioned is deducted from the admission fee, and the balance returned. We invite comparison of our rules with those of similar institutions. If you think you have just cause for criticism do not censure the Board of Managers, for we did not make them. They were made by a carefully chosen committee from the Association, and presented to the Association for ap-

proval; and every rule, as well as every sentence in each, was weighed, discussed, and not one of them was adopted without careful consideration. Our Home will not grow rich on the sums received for admissiou. The Boards which preside over these institutions give time, earnest thought and prayerful work, without thought of compensation save the hoped for "Inasmuch."

MRS. W. W. GRIER, Pres't
Board of Man. of Aged People's Home.

NOVEMBER REPORT OF WOMEN'S BOARD.

The regular monthly meeting of the Board was held in the 2nd church, and opened with the usual exercises November 1st. Thirteen members present. A letter received from the Women's Executive committee of the Presbyterian chucrh asking the co-operation of sister organizations and sympathizers with the work of home missions, to unite with them in daily importunate prayer for the outpouring of the Holy Spirit upon the entire Christian church of our land, that every one who has named the name of Christ may be prepared for service in the cause of Christ, and requests that special services be held in the afternoon of the day appointed for home missions during the week of prayer in January next. The secretary of the Board instructed to reply, that we gladly accept the invitation, and notices will be sent to the church papers asking for the co-operation of all societies in the observance of this request. Foreign secretary reports progress in securing another missionary for Egypt, and that probably before the end of the present month all arrangements would be settled with a view to the sending of Miss Eleanor McDowell. The death of Nassän, a young girl supported by the Dorcas Society of the 8th church Pittsburgh, was reported. She was one of the nine girls who made profession of Christ in the early summer. The new missionaries report some good work done among the English soldiers, seven or eight having accepted Christ; nineteen had signed a temperance pledge. Allegheny Presbytery Association having assumed the charge of the missionary reception, alluded to last month, held the meeting in the 2nd church Allegheny. Eleven missionaries were present and addresses made by several, after which refreshments were served and a very enjoyable social time had by all present. Secretary of Parsonage fund reports of notes, etc., pertaining to this branch of work and which for obvious reasons cannot be reported. Secretary of Junior work reports notices sent to societies and the appointment of Presbyterial secretaries. Secretary of Literature committee reports more orders for mite boxes, the second installment of boxes being nearly exhausted. The committee was authorized to procure as many more as were needed. Treasurer reports $2699.55; disbursements $3440.21; Home secretary reports—Miss Johnston has made 60 calls; 58 average at Sabbath-school; is very busy attending the women's convention. Miss McCool, Indianapolis, has made 98 calls and received cordial welcome to her new home and field of labor. Reports from Warm Springs missions refer mainly to business matters. Freedmen's report from Miss Wallace,—128 in school; in need of sewing material at Athens; gives account of cooking school and of the number of loaves of bread and ginger bread made by 19 of the pupils. Report from Knoxville of sewing school,—67 garments made. Miller's Ferry reports receipt of boxes and barrels of clothing; Miss Dennison reports 161 visits. Adjourned to meet in December.

MRS. MARY W. PORTER, Sec'y.

TREASURER'S REPORT.

Receipts for the month of June, 1892.

[When not otherwise specified. the money is from the W. M. S. of the place named]

Foreign.—Miss Nellie Gordon, Cape Girardeau, Mo., $10; Mrs. S. E. McKee, Cal., for India, 25, for

Egypt, 25; 2nd Monmouth, 13.42.

Salaries.—Miss Frazier, Argyle Pres., 275; Miss Campbell, Monmouth Pres., 132.50; Miss Given, Indiana Pres., 15; Miss McCahan, Chartiers Pres., 98.75.

Miscellaneous.—Mrs. S. C. Gibson, Bara, S. Dak., for Zenana, India, $8.

Hospital Support, India.—Westmoreland Pres., $61.26; Mrs. S. C. Gibson, S. Dak., 25.

Home.—Miss Nellie Gordon, Cape Girardean, Mo., $5; Henderson, Ill., 45; 2nd Monmouth, 10.75; Cross Roads, 10; Mexico, 22.

Freedmen's.—Miss Nellie Gordon, Cape Girardeau Mo., 5; 2nd Monmouth, 10.75; Mrs. S. C. Gibson, Bara, S. Dak., 5; Cambridge, N. Y., for Norfolk, 10; J. R. Johnston, Mission Band, Washington, Pa., for Athens, 15.

Church Extension and Parsonage Fund.—2nd Monmouth, $10; Spokane, Wash., fourth quarterly payment on note No. 1. $32.40; Scotch Grove for Chicago Mission, 10.63.

Ministerial Relief.—Rushville, $2.00.

Thank Offering for Aged People's Home.—Mrs. Wm. Miller, $50.

Contingent Fund W. G. M. S.—Ireton, $1; Mrs. Mary B. Reid, 2; Interest from Union National Bank, Pittsburgh, 155.

Receipts for July, 1892.

Foreign.—Arkansas City, $5; Wichita for Egypt, 9; Muskingum Pres., 3; Troy, Detroit Pres., 7; 2nd Philadelphia, 15; 1st Philadelphia, 5; Liberty Neb., 7; Unity, Ia., 9; Oak Grove, 11.75; Beaver, 10; Portersville, 5; Rocky Springs, 20; First Ohio Pres., 20; Turtle Creek, 5; Reynoldsburg, 3; Jamestown, O., 14; 1st church Xenia, 25, Cedarville, 15.

Salaries.—Miss Martin, Mansfield, Pres., $62.50; Miss Thompson, Muskingum Pres., 112.17; First Ohio Pres., 62.50; Miss Smith, Kansas City Pres., 64; Garnett Pres., 42.52; Miss Logan, East Union, Allegheny Pres., 5; Miss Hogg, 2nd Allegheny, 25; Miss C. E. Wilson, Keokuk., 7.50; Des Moines, 40; Miss Corbett, Conemaugh Pres., 100; Miss Campbell, Monmouth Pres., 12.50; Dr. Johnston, Westmoreland Pres., 37.50; Miss Young, College Spring Pres., 12.

Miscellaneous.—Walton, $12; 1st Sterling, 6.25; 2nd Sterling, 6.25: towards support of Fareeda Girgis girls school Assyoot; 2nd Allegheny, Bible reader Gujranwala, 90; Idana, for Dr. L. M Henry, Egypt, 15; 2nd New Wilmington Bible reader Jhelum, India, 37.50; Verona Mission Band, support of pupil Sialkot, 30.

Hospital Support, India.—West Bellevue, 30; "Gleaners" West Bellevue, 21; "Busy Bees" West Bellevue, 9; Y. P. S. C. E. West Bellevue, 5; Golden Rule, West Bellevue, 6; 3rd Xenia. 30.

Home.—Muskingum Pres, $6; 2nd New Wilmington, 10; Mission Band 2nd New Wilmington, 7.31; Big Springs Pres., 7; Garnett Pres., 4; Fleming, 15; West Bellevue, extra cent a day for Salt Lake City. 9; also for salary 7; Summerfield, 5.15; 2nd Des Moines, 5; Cedar Creek, 19; Aledo. 11; Portersville, 5; Rocky Springs, 10; First Ohio Pres., 32.70; Turtle Creek, 5; Reynoldsburg, 3; College Springs, Pres., 3.75; Verona Mission Band, 5.

Warm Springs Indian Missim.—Newton Kan., $8; Andrew, 4; Wilton, 10; Monongahela Pres., Salary Miss Black, 195.

Freedmen's.—Newton, Kan., $5; Troy, Mich., 10; Big Springs, 20; 1st Philadelphia, 5; Mr. J. C. Rodgers, Cal., 10; Munroe, 4; Miss E. B. Wallace, collections when traveling, 22.32; Davenport, 8; Rocky Springs, 10; First Ohio Pres., for Athens, 2; 2nd Xenia for Miller's Ferry, 10; 1st Xenia for Norfolk, 7; 1st Xenia, Alledena Soc. for Little Boy's Home, Knoxville, 5; College Springs Pres., 7; North Bend for Henderson, 5; for Norfolk, 5; Central Omaha for Athens, 13; 7th Pittsburgh Gordon Band for Athens, 5; 2nd Pittsburgh salary of Bible reader, 20.

Little Girl's Home.—College Springs Pres., $2.50.

Church Extension and Parsonage Fund.—Findlay O., second quarterly payment on parsonage, 50; 2nd Philadelphia, 15; Unity Chillicothe Pres., 9; Mt. Jackson, 4; Turtle Creek, 5; Young Helpers 1st Sterling for Seattle, 3; Muskingum Pres., for Tacoma and Seattle, 5; Garnett Pres. for Pueblo, 5; Prinston for Waitsburg Academy, 10.50; also for same Y. P. S. C. E. Princeton, 10; Newton, Ia., for Tacoma and Seattle, 3; 1st Ohio Pres., for Tacoma and Seattle, 7.

Ministerial Relief.—Rocky Spring, $5.

Orphan's Home.—Alledenia Soc. 1st Xenia, $10.

Aged People's Home.—Munroe Mission Band, 10; Unity Pa., Mission Band, 2.85.

Contingent Fund.—Mrs. R. J. Smith, Wooster 95 cts; Big Spring Pres., 80 cts; 1st Ohio Pres., 8.80 Westmoreland Pres., 5; 1st ch. Monmouth, 2.50 Monongahela Pres., 9.

Thank Offering.—Greeley Kan., for Salt Lake City, $2.40; Garnett Pres., 3.

The total Thank-offering for 1892 was $9.082.90. All received on and after August 1st will be counted with 1893 Thank-offering.

E. J. SLOAN, Treasurer.

SPECIAL REQUEST.

We respectfully ask all missionary societies throughout the church to set their faces against *all special* appeals. You have organized departments for your work. Please give your support to them, and send all applicants there.

We understand that an appeal for money to build a parsonage is circulated. We call your attention, to your Church Extension and Parsonage Eund. Let all applications be made in the regular way. 1st All applications must be approved and signed by the Presbytery in whose bounds it is situated. 2nd. Endorsed by the Board of Church Extension. Then if you have sent in your contribution to the Parsonage Fund, the required sum will be loaned at a low rate of interest, so low that no one will be burdened and many benefited.

By Order of the Board.

MRS. T. J. GILLESPIE,

5226 Westminster Place, Pittsburgh, Pa.

PROGRAM FOR DECEMBER MISSIONARY MEETING

Part First.

Scripture lesson, 2d Cor. 9-16.

At this season of gifts consider some of the ele ments in acceptable giving to God.

1st—Willing and cheerful hearts. Ex. 35:5; 365-7.

2nd—Proportionate. 1 Cor. 8:12-14.

3rd—Systematic and regular. 1st Cor. 16:2.

4th—Denying self. Mark 12:41-44; 2nd Samuel 24:24. 5th—Prayer. John 15:5.

6th—The great reason for giving. 2nd Cor. 9;15; Ps. 50:10-12.

Subject for Prayer.—The needs of the heathen world and the duty and obligation laid upon us through our General Missionary society and its auxiliary the local society. "And when ye pray, believe that ye receive and and ye shall have."

Part Second.

Brief Talks—The Review and the Outlook.

1st—Review of the Work of the past year. What hath God wrought.

2nd—The Outlook for the new year. Watchman, what of the night?

3rd—What principles should actuate us in this survey and in all our work? Business. Close, singing Ps. 85, 7-9 C. M.

QUESTION DRAWER.

[Address communications for this department to Miss E. W. Pollock, Blair, Nebraska.]

QUESTION.—What preparation should Societies and delegates make for the general meeting, and

when should it begin?

ANS.—Societies should study in the meetings the minutes of the General Society, and the work done by the Women's Board. By so doing they will be able to intelligently instruct their delegates as to their wishes on all subjects that will probably come up at the next meeting.

On your Presbyterial program appoint one to review the past years work of the General Society and the Women's Board, leaving the subject open for discussion by the society.

Delegates should be appointed as early as possible in the year, so that they may have ample time for preparation.

For the instruction of delegates I quote again from Mary E. Goodman's article in the "Home Mission Monthly."

"Do not refuse to attend when you are appointed, for fear your clothes are not good enough Carry that cross with you if you cannot avoid it. You will be astonished to find how light it will grow. * * * Sit as far forward as possible, especially if your hearing is a little dulled. What a shame to drop into a back seat and then complain that you could hear nothing! There is no occasion for modesty here, for one has as good a right as another to the front seat, which, by the way, is the one usually left empty.

"Stay till the meeting closes if you possibly can. It may be pleasant for you to return home in the afternoon, but it disturbs the meeting and disconcerts the leaders. Often it proves that the last hours are the most touching and tender of all. Much may be said then, not indicated by the programme. A lady once went one hundred and fifty miles to address a meeting on the last evening, and when the time came nearly every delegate for whom remarks were designed especially, had gone home, and the house was filled with outsiders from town. What if you do have to stay another night away from home! If your cares are not absolutely pressing, sacrifice your pleasure to the Master's work, and deem yourself honored in being permitted to do so. *You owe it to the society which sent you to attend all the sessions of the meeting.*

"Prepare a good report for the society at home. Take notes; gather ideas; be sure you understand what work has been undertaken. Go away full of enthusiasm, and carry coals from off the burning altar to light a fire at home which shall secure manifest results. Do not merely say, "We had a delightful meeting," but tell why and how it was delightful. Never mind the gay decorations or the delicious lunches or the inspiring music—the influence of these you cannot carry, and the descriptions seem tame; report the workers and their sayings, the work and its progress. Go home charged with information, and ready for many meetings to give off the electric spark when you are touched. Your report will not then be formal and perfunctory, but inspiring and profitable, and your society will feel well repaid for the money spent to send a delegate to the meeting."

The thirteenth annual meeting of the Missionary Society, of Lake Presbytery was held in Utica, Pa., August 8, 7:30 p. m. The President, Miss L. C. Donnan conducted devotional exercises The address of welcome by Mrs. Service, of Utica, response by Mrs. Dr. Donaldson, of Greenville. The evening session, lecture on India by Rev. Robert Stewart, D. D. Tuesday 9 a. m., session convened. Twenty-six delegates responded to roll call, representing eighteen societies, three societies sending no delegates. Devotional exercises conducted by Mrs. Rev. Sharp, Gil City; reading by Mrs. R. C. McMaster, of Adamsville. Reports of secretaries read and approved. Paper from North Sandy by Mrs. L. J. Patterson, subject "Some reasons why women should be missionaries." Bible reading by Miss Runyan; essay, Miss Shontz, Evansburg, subject "Here and there." Afternoon session, 1:30 p. m., devotional exercises by Mrs. Christy, Jamestown. Election of officers resulted as follows: President, Miss L. C. Donnan, Cochranton; 1st Vice President, Mrs. Rev. Hutchman, Cochranton; 2nd Vice Presinent, Mrs. Wallace Brown, Adamsville; Rec. Rec., Miss Runyan; Cor. Sec., Miss Madge Clark, Adamsville; Delegates to Convention in May, Principal, Miss E. McMichael Hartstown; Alternate, Mrs. Rev. Wilson, Erie. Time of holding meeting changed from August to October. Report of W. G. M. S. read and accepted. Five dollars were voted for publishing minutes in July MAGAZINE.

Essay, Mrs. Shank, of Erie. Subject, "Who is my neighbor"? Essay, Miss Ella Smith, Westford, Subject, "Missionary Literature in the home;" Exercise by the Utica Mission Band; "Spirit of Missions," paper by Mrs. Rev. Snarp, Gil City; Essay. Miss Jen. Pressly, Erie, Subject, "What advantage have active members of Missionary Society over others who are contributing members only"; Essay, Miss Maggie Nelson, Utica, subject "Light and Darkness"; Essay, Miss Minnie Bennett, Espyville, subject, "What can the children do"; Essay, Corinne McClelland, Utica, subject, "Are you responsible for the hidden talent"; Conference, "Is the society of C. Y. P. taking the place of Mission Bands", opened by Miss Madge Clark;

Closing Session Tuesday evening 7:30 p. m. Reports from Presbyterian and M. E. Societies; Address by Miss Emma D. Anderson, descriptive of life in India; Adjourned to meet in Greenville, Oct. 1893.

The people of Utica have the thanks of the ladies for kindness shown them.

A. A. BARACKMAN, Rec. Sec.

The meeting of Allegheny Presbyterial at Sewickly, Pa., Oct. 13th, was attended by 92 officers and delegates. One new auxilliary was reported a boys' band in West Bellevue. Encouraging reports were made by Treasurer, Presbyterial agent of Women's MAGAZINE, and Secretary of the U. P. Women's Association. All rejoiced with the latter over the opening of the Home for Aged People. The Home Mission Secretary of the Women's Board gave the Society a cheering account of the successful work, in South Omaha, of its missionary, Miss Johnston.

The reports of delegates regarding distribution and reception of mite boxes, indicated that the idea of a great decenial offering had met with general favor.

The case was presented of a Christian Egyptian woman, whose husband, after years of apparently Christian life, has relapsed into Mohammedanism, and who wishes her little boy educated beyond his father's reach.

Mrs. Hogg having consented to oversee his education in Scotland, an appeal was made to the young people's and children's bands of Allegheny Presbytery to unite with those of Monongahela in supporting him. Some pledges were taken on the spot.

Mrs. B. F. Leitch, in a paper on "Utah and Our Proposed Work there," reviewed Mormonism and its evils, and urged upon the women of our church a hearty support of the mission about to be started under their auspices in Salt Lake City. Two practical papers on work among children and young people were read by Mrs. Jos. Kyle and Mrs. M. C. Trimble, under the suggestive headings respectively of "Home influence as a Help or Hindrance in Mission Band work," and "Young Women's Responsibility in Mission work."

Several young ladies gave brief descriptions of the principal mission fields of the world, and the Sewickley Willing Workers added their mite to the day's enjoyment by a very pretty scripture text exercise. JENNIE B. WALLACE, Rec., Sec.

A tribute of love by the W. M. S. of the United Presbyterian church of Arkansas City, Kansas, on the death of Mrs. Martha Darrough, who died suddenly October 25, 1892.

WHEREAS, It has pleased God in His all-wise providence to remove by death our dearly beloved friend and co-worker,

Resolved 1st, That in the death of Mrs. Darrough we have lost an humble, quiet and Christian worker, willing at all times to do "what she could." It is difficult for us to realize that her work is done, but God has called her to higher service.

Resolved 2nd, That in this bereavement we recognize the will of our Father in Heaven "who doeth all things well."

Although her work on earth is ended and she has gone to her reward, we, who remain, should draw very near to the Heavenly Father she loved, put on the meek, quiet spirit with which she was clothed and imitate her noble and Christian example. To her husband and sons we tender our sympathy and commend them to the Saviour who cares for the sorrowing.

MRS. AMELIA A. WHITE, *President.*
" JENNIE COOPER,
" VIRGINIA HAMILTON, *Committee.*

A tribute of love from the Women's Missionary Society of the First United Presbyterian church, East Liverpool, O., to the memory of Mrs. Mary C. George, who fell asleep in Jesus September 15th, 1892, in the 62nd year of her age.

We would testify to the devoted Christian character of our dear sister. She loved her Saviour, she loved God's house and His people, and was never absent from any church service or any Missionary meeting, if she could be present. We loved to hear her earnest, faithful prayers, and her loving godly counsel we will not soon forget. She died suddenly at 11:30 A. M. She was preparing dinner, and two hours later was home in glory. The coming of the death angel had no terror for her, for she lived ever in continual readiness for the coming of the Master. "Absent from the body" she is "present with the Lord."

We tender our heartfelt sympathy to the bereaved husband and family. She was so tender and kind in all the relations of life, so unselfish and loving to all about her, that you will sadly miss her, but her memory will ever be a benediction on the home from which she was taken. She, with loved ones gone before, will greet you by and by in that home where partings are unknown. Till then, may God supply all your need.

We as a society mourn her loss, but "we mourn not as those who have no hope," and we would hear God's voice saying, "Be ye also ready."

MRS. MARIA STEVENSON,
" BESSIE PITTINGER,
" LIZZIE TAGGERT.

Mrs. Isabella Watson Grier, a member of the Women's Missionary Society of the United Presbyterian church of Verona, after a long life of usefulness was called to her Heavenly home July 16th, 1892, aged 80 years.

As a society we express deep sorrow, and bear testimony to her remarkable faithfulness in Christian duty, manifesting in an eminent degree that her "life was hid with Christ in God."

Much interested in all departments of mission work, she gave liberally to their support. Seldom absent from our meetings when health permitted, we shall miss her cheerful presence and earnest prayers, and should earnestly desire to imitate her virtues, and ever keep her in loving remembrance. We unite in sympathy for the sorrowing family, who will sadly miss her presence. Let them also rejoice, for their loved one is now enioying "the rest that remaineth for the people of God."

COMMITTEE.

Resolutions by the Missionary Society of Smith Creek, Illinois.

For the first time since the organization of our society we are called upon to mourn the death of a member. As she had been an invalid for months, her death was not unexpected. Being a devoted Christian, the summons found her ready and willing to obey the Master's call.

WHEREAS, It has pleased our Heavenly Father to call home our dear friend and sister, Mrs. Martha Hickman, May 13, 1892,

Resolved, That in this sad providence our congregation has lost a worthy member, and our society an earnest and sympathetic one.

Resolved, That this bereavement calls us to a more active service for our Master; that our heart and hand may respond more readily to every good work.

Resolved, That our sympathy be extended to the bereaved sister who so long made her home with Mrs. Hickman, and to the three sorrowing sons.

Resolved, That a copy of these resolutions be given to the family; that they be recorded in the minutes of the Society, and published in the WOMEN'S MAGAZINE.

COMMITTEE.

A tribute of love by the Women's Missionary Society of Minden, Nebraska, on the death of Mrs. Lyda Watt.

God, "who doeth all things well," has called home one of our members. May we bow in humble submission to His holy will, and hear his voice saying unto us, "Be ye also ready, for in such an hour as ye think not the Son of Man cometh." May we improve the time while it lasts, and have more earnestness in the Master's work.

Mrs. Watt was cheerful, quiet, and an unassuming Christian, and one that will be missed in the Church and home. Jesus says, "What I do thou knowest not now, but thou shalt know hereafter."

Minden, Neb. *By order of Society.*

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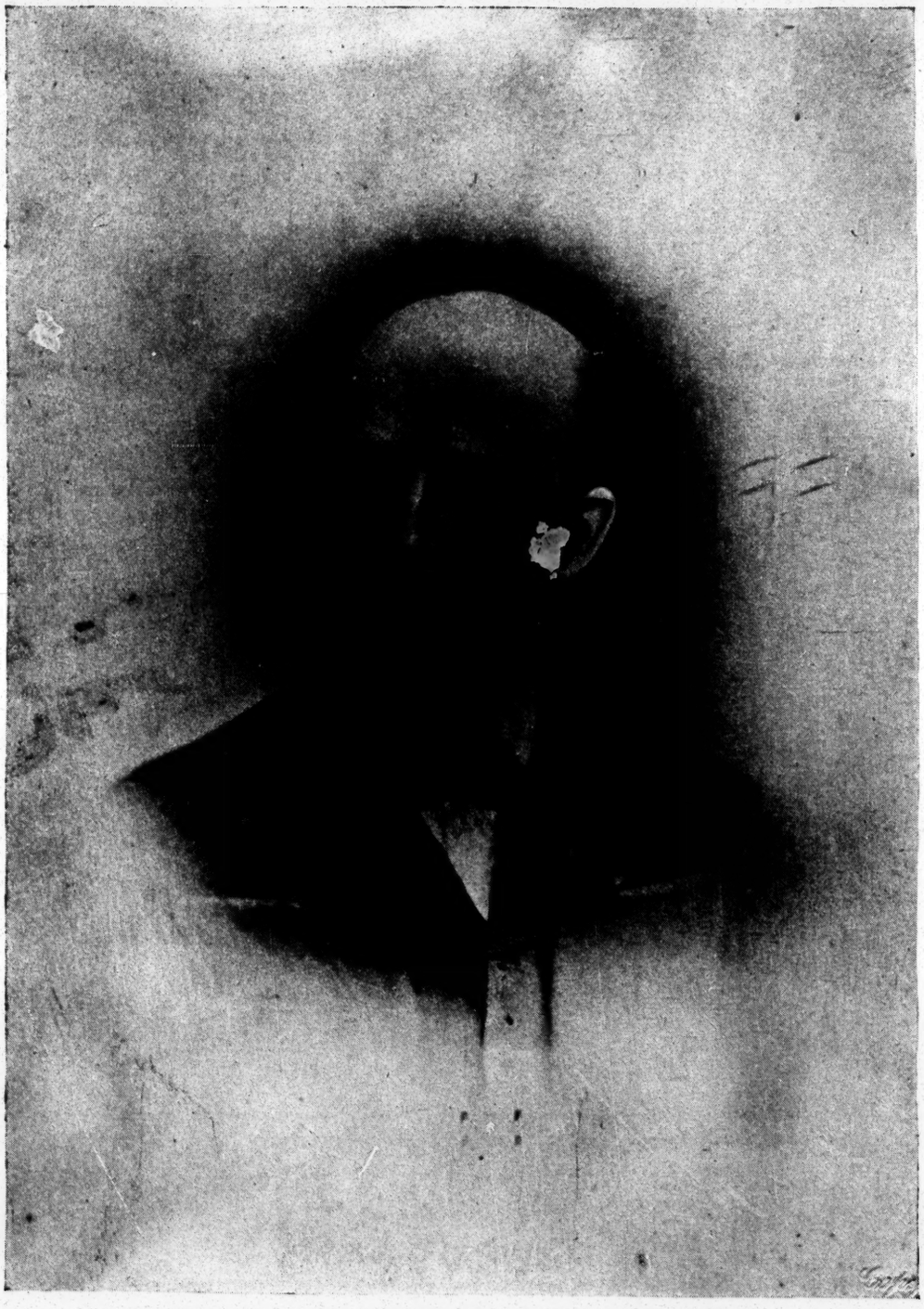

Yours truly
G. Landsborough